

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Ten Weeks, Ten Cents.—UNITY will be sent to any address not now on our list ten weeks for ten cents. Subscribers are requested to show this offer to their friends. Postoffice mission workers may order as many extra copies as they can use at this rate.

Editorial.

It is easy to give life, but it is difficult to use it.

By some strange mistake Mr. Hosmer's poem in our last issue was entitled *Alma Mater National College*, instead of *Alma Mater Antioch College*. Our sincere apologies are due both the writer and our readers.

We are told that one of the most famous book-sales, known in the annals of Chicago, has occurred within the last few weeks, when several thousand sets of the *Encyclopedia Britannica* have been placed at a subscription cost of only \$36.60 per set.

INTO what mean and petty acts the spirit of resentment will lead us, where grace and dignity of character alike are sacrificed to gratify the moment's spleen; but which hurt no one so much as the poor, misguided doer, who deserves, therefore, always more pity than blame.

We gladly send further on its way the announcement contained in a printed circular, lately received, of a forthcoming memorial volume, containing selections from the works of the late William Francis Allen. The work will contain an introductory memoir, a complete bibliography of all of Prof. Allen's writings, together with papers representative of his work in history, economics, etc.; extracts from memorial addresses, and essays by the deceased

writer. The work is in charge of an editorial committee of four, Profs. Frankenburg, Thwaites and Turner, of the Wisconsin University, and Rev. J. H. Crooker, of Madison. Price, \$2.00. Those wishing to procure copies should address Prof. David B. Frankenburg, Madison, Wis.

AN eastern minister in sending a contribution to the Theodore Parker Memorial Fund of the Western Conference says: "How little the present generation understands its debt to Parker for clearing up the atmosphere and recharging it with ozone. You yourself are too young to appreciate how asphyxiating and carbonic-acidized it was once."

AN example of how the progress of the mechanical arts can be made to serve indirectly the cause of a broader and more humane ideal of religion, is found in the statement made in one of our exchanges, that when railroads were first introduced into India, no two of the thirty religious castes in that country would ride in the same coach; but that this exclusiveness resulted in so much inconvenience to all concerned that now all castes mingle indiscriminately together in railroad travel.

LAST week the senior editor shook the city dust from his feet and turned his steps towards Hillside, Wisconsin, where he is to spend the summer resting-time of two months. On his way he stopped at Lone Rock, to celebrate with his old army companions their annual anniversary, going from there to Menominee to preach the closing sermon at the State Conference. We shall hear from him occasionally, though not regularly, through UNITY, and all his friends will join in wishing him a happy and restful vacation.

SAMUEL JOHNSON, in his discourse on Theodore Parker, just issued in new form by Mr. Kerr, and noticed in last week's number, treats his subject, in one division of this remarkable essay, under the heading, "A Democratic Socrates." Parker's strongest native instinct was the humanitarian's, not the philosophic student's. He had little taste for abstractions, save in their immediate application to the affairs of life. He cultivated a simple style, enlivened with illustration, that "no farmer's boy, no mechanic's apprentice should fail of his meaning." He knew how to interpret the commonest mind—that was also a struggling, thoughtful mind—to a better knowledge of itself.

ONE evening during the anniversary festivals, of which our English correspondent wrote last week, there was a large soiree at the Cannon Street Hotel, where, after some very pleasing music, an hour or so was devoted to speech making, among the speakers being the Rev. J. H. Allen from this side. He began by referring to the fact that he had addressed a similar gathering 35 years ago,—a mistake, because Unitarians never met in such numbers then. He made a brief survey of the period that had elapsed since. Confining his retrospect almost entirely to America he pointed out that the three names which stood out most conspicuously were Theodore Parker, H. W. Bellows, and Starr King. A careful estimate of their work and influence followed and was listened to with much attention. The other speakers were somewhat of a complimentary character, the new President—Mr. J. R. Beard, brother of

Dr. Charles Beard—accepting the office in a graceful speech. We are indebted to our English correspondent, Mr. Bartram, for these items.

IN this prosaic world there are many persons who are not sufficiently attracted towards Charles Lamb, whose qualities as a writer are too delicate for ordinary appreciation, to read everything he has written, and for such, and for others whose knowledge of his life is imperfect, a selection of his best essays, especially those bearing upon his own experience, intelligently edited with copious notes, is to be published by D. Lothrop Company. The work of selecting and editing these essays has been done by Miss Elizabeth Deering Hanscom, with discrimination and judgment.

WHAT the *Northwestern Christian Advocate* calls the "Hymn Heresy" is under discussion again. A subscriber to that paper writes to protest against the singing of that Unitarian hymn, "Nearer, my God, to Thee," in orthodox churches. The *Advocate* makes a spirited reply, to the effect that if the "doctrinal obliquity" of a writer ("doctrinal obliquity" is good) is to be made a reason for excluding his hymns, some of the most highly prized will have to go, such as Longfellow's "Again as evening shadows fall," Bowring's "God is love, his mercy brightens" and others. Moreover there are good Methodist hymns which do not include the name of Christ—the fault urged by the critic of Mrs. Adams' verses,—as Wesley's "A charge to keep I have," and Watts' "Come, sound his praise abroad." The *Advocate* rightly adds that the most perfect vindication of a hymn is its universal use.

A FRIEND, writing to one of our liberal workers at the Western Headquarters, says that while strongly inclined to the liberal faith set forth in modern Unitarianism, he cannot but feel that the teachings of the Bible are more authoritative than the essays of Emerson or the negations of Gannett, Jones and Savage. We notice a strange confusion of thought here. We know of no one, least of all the three gentlemen last named, who have made any such high claim for their teachings; nor is there any reason why our friend should not continue to think more highly of the beatitudes and the book of Job than of any modern writings. We do not, however, see the negative character of these writings; and as to the question of authority, the intelligent sentiment of mankind, in all denominations, is coming to see that moral excellence is the only sure and final test of the authority of any creed or doctrine.

EMERSON's complaint, recorded in a letter to his wife, written in '43, that "the Unitarian church forgets that men are poets," was doubtless a just one, and would find an echo in the minds of many modern critics. The coldness and poverty of the religious services in our liberal churches have become traditional, and tradition, we know, is hard to outgrow. Yet it is evident Unitarians are slowly learning that man is a poet; that a reasonable degree of the aesthetic, even sensuous element, may enter into worship, which, denuded of all that attracts the eye or ear, offers a type of spiritual excellence, like Fra Angelico's angels, too unreal to appeal to but a very narrow ideal of beauty. Year by year our Unitarian services grow in religious beauty and meaning, and what is more significant, the religious

feeling thus expressed is found nowhere more fervent and sincere than in our so-called radical churches.

THE correspondent, "J. H. C." who reported the Boston Anniversaries for the July *Unitarian*, speaking of the Anniversaries of the A. U. A. says: "It has been widely charged that the officers of this body have been active in the persecution of the more radical men in our ministry," and more to this effect. This is misleading and wide of the mark. No individuals have "imagined themselves martyred;" but it is a fact that none of the officers of the A. U. A. themselves attempt to deny that this Association has withdrawn its confidence from the Western Unitarian Conference as an organization. It has refused the recognition on its board of any representative of the Western Conference, the second oldest organization in the country, because this organization has declared publicly and collectively the breadth and hospitality, which is the private boast of the representative of the A. U. A. Individual preachers, local societies and state conferences may declare without hesitation the ethical basis of their fellowship, without in any way arousing the distrust of the A. U. A. Witness the Wisconsin State Conference and the Rocky Mountain State Conference, the oldest and youngest of our western local conferences. But when the W. U. C. said it in the same spirit, and largely in the same words, the authorities of the A. U. A. decided it had put itself "beyond the pale of pure Christianity," and that for the officers of the A. U. A. to recognize it on its present basis would be to "render themselves worthy the penitentiary." The correspondent of the *Unitarian* avoids giving any hint of what the discussion on Tuesday morning of Anniversary week was about, but history is being written and the Unitarians east and west must eventually read and understand that history. That discussion was concerned with the question as to whether a Unitarian Conference that declares its fellowship "conditioned on no dogmatic test," "but which welcomes all who wish to advance truth, righteousness and love in the world," shall be deemed worthy a place on the Board of the A. U. A. This year it was decided "No." Next year the same question will be put, and the year after, and the year after that if necessary, until it shall be proved either that Unitarianism has petrified into a sect founded on words, or that it is worthy of its boast of intellectual hospitality, spiritual openness and religious progressiveness.

THE THORN-BEARER.

It is nothing exceptional to have a thorn in the flesh, a chronic bodily infirmity; it is not even exceptional to use it as an element of self-transfiguration. It is exceptional to use it thus as successfully as Paul used his. To know what Paul did in spite of his thorn and with his thorn, begin at the middle of the eleventh chapter of his second letter to the Corinthians and read to the middle of the twelfth chapter; then turn back to chapter four, and beginning at "We are troubled," read it to the end. It must have been a most inspiring thing to meet Paul of Tarsus and spend a half-day with him while he patched at tents,—something to remember all one's after-life. What stories he could tell, that man of three shipwrecks, eight floggings and one stoning! What does a man think of, when floating a day and a night in the sea? He could

have told us. How does a man feel in the hands of a mob? He knew, if he had not forgotten such a ripple as a mob. What were his favorite hymns in prisons? He had a list in his heart. But if we had asked him which of all his pains and perils was the worst, we fancy a quiet smile would have grown on his face as he answered, "My life-companion, my thorn in the flesh: the worst, and yet the best!"

It is worth while trying to think what such an answer would mean. Worth while, because to many of us the years are apt to bring the thorn, even if no accident and no bequest at birth have brought it early. Now the thorn is blindness, now it is deafness, now it is the lameness of a limb, now the wear-out of some internal organ. As many senses and as many organs as the healthful body has, so many possibilities of thorn-growths in us,—that is, of permanent mal-growths, chronic crippings. Now what does it mean to say of such a thing, "The worst, and yet the best?" To say with Paul, "I take pleasure in it, for when I am weak, then am I strong!" How can one rise from a catalogue, "Thrice was I beaten," etc., up to that chant, "Troubled on every side, yet not distressed?" Or, rather, not how to get from one to the other, but how to feel like singing the very catalogue as part of the chant! Paul of Tarsus is not here to tell, but every village has its Pauls and Paulines two or three, and one has perhaps his own smaller, blunter thorn to help explain, like a sort of half-breed interpreter, their experience. As we watch and listen and try to interpret, something like this seems to be the philosophy of thorn-bearing:—

(1) Face the fate! Accept it as fate, as Margaret Fuller did "the universe," something to be neither ignored nor dodged. If it can be, if one is still hoping, praying (as Paul tells us he did thrice) that it may depart, it is not yet the full-grown thorn—the blindness which is to darken all the years, the deafness which is to be life's growing silence, the lameness which is to make the third limb always necessary. Face the fate, without sentimentalizing about it. Say rather, This thing is to cripple me always, everywhere: it is my life's condition,—part of my universe. Say this, and instantly it begins to grow easier to bear. The struggle against it is over, and what remains is simply to struggle against the hinder it imposes. Fate is often not so hard to bear as things curable. The thing curable is an enemy until it is cured; the thing incurable is a companion, and the sole question is how to make it a pleasant one.

(2) Then one learns the difference between acceptance and surrender, between becoming a subject and becoming a victim. The thorn is in the flesh: it is for me to say, It shall stay thorn of my flesh, and never become thorn of my mind. It shall not conquer me as well as my body. If it be my Rome, I will be its Greece, conquering in the spirit the brute force that conquers me in body. What Paul, infirm and of base presence, did, what Epictetus, old, lame, and a slave, did (read one book of his, or but his first chapter), what Fawcett, England's blind postmaster, did—and has just re-done, as it were, in the person of his daughter, inheritor of his high courage,—that can I do, and that I will! This cramping life-companion I will somehow tame into an ally, make my friend.

(3) The blind man, deaf man, lame man, saying this, soon learns that there are helps awaiting him; especially that people, as a rule, are very kind to any cheerful cripple,—and not from pity only, but from admiration. There is a great deal of delicate allowance made for thorn-bearers, even if they are not brave. We shall have to travel far to find the circle which does not appear to best advantage around its lamer members. Little acts of tenderness and grace spring up about them. For them the elbow of competition turns into the

offered hand of co-operation. Each one who is thorned is "a little fellow" to the unthorned ones, and the world is beginning to be a pretty good world for the little fellows in it. But much more than this is true, if the thorn-bearer be a hero in his bearing. To hardly any kind of heroism does the world give readier recognition, heartier admiration, than to his. A man must have conquered something to be a hero: if the something be other men, we give him shoulder-straps, a statue in the public square, and write *General* before his name; if the something be a man's own self, his crippling or his sin, we set the thought of him among ideals in the heart and begin to call him *Saint*.

(4) This fact that heroism of the rarer sort is open to us thorn-bearers more and more dawns over us, bringing happy visions. Here is a career then, not merely in spite of, but in virtue of, our crippling. If much is cut off from us, here is something added,—an order of nobility into which cripples alone can enter. Nor can we fail to feel that success here not only is true success, and is accredited by the world as true success, but that it is thanked for by the world as high service rendered it. For sooner or later, all must take their turn and bear; and we, the chronic cripples, if we have learned the art of bearing well, can strengthen those strong comrades when for an hour they need help sorely. What joy so great to a humble soul as the hope of rendering high service, after all? With this joy comes another,—the joy of entering a noble fellowship. This deprivation, this suffering of mine, if borne well, puts me in the muster-roll with Paul himself, and "all the martyrs' noble host." That chronicle of his, "Five times received I forty stripes save one," and so on, begins to read like some ancestral record of our house, or a page from the story of "our regiment"—old bravery making brave new battle-fields forever. In such fellowship the Bible meanings deepen: "Always bearing about in the body the dying of Jesus, that the living of Jesus may also be made manifest in our body," in *ours*; why not? And Jesus' own word about yoke-bearing, "Take my yoke upon you and learn of me," did it mean, A yoke like his,—did he wear one himself?

(5) Gradually, while trying to be less undeserving of companionship like this, we realize that it is growing easier for us to "live in the spirit" than it used to be before the crippling came. We cannot help the inference that perhaps it is easier for us than for those who know no thorn. The reason is, of course, that we are living more in the spirit in thus utilizing the thorn in our flesh. "The inward man that renews itself as the outward man perishes," "When I am weak, then am I strong,"—he was right, he was right! And to be learning in our own experience that what he meant is true is to be making one's home in places where the Beatitudes were born.

(6) One thing more is ours: it is easier now than before the thorn, to sympathize with all the humbled, all the hindered, all strivers, all failers, all those who are bearing pain and loss, and so, first or last, with all men. If brave thorn-bearing makes the great our brothers, still more it makes us brothers to all who are not brave. It is almost impossible to feel the prick of our own pain, and be supercilious or indifferent or unwilling to forgive a fellow-cripple.

This must be some part, at least, of what would lie within Paul's answer, that, of all his pains and perils, the thorn in his flesh, his life-companion, was the worst and yet the best. Certainly the chemistry whose working in us is thus hinted owes its laws to Life larger than our own, that One Great Life which lives as strength and grace through all our trying and our doing. So he called it well, "God's grace sufficient for me," "his strength made perfect in my weakness."

Into the Order of the Thorn only those whose pain is in themselves may

enter. There is one order of nobility yet higher, only one; but into this other all who will can enter. The brotherhood whose symbol is the cross outranks the brotherhood whose symbol is the thorn.

W. C. G.

FROM CHICAGO TO WASHINGTON.

A trip across the country in June, just after plentiful rains have brought to its fullest perfection the fresh foliage of the season, has a fine medicinal and restorative effect on the over-tired nerves of one who loves country scenery.

Arriving on time at Cincinnati by the Big Four route, after a night of more than usual comfort on one of the apartment cars, we made good connection at the Union depot, with the Baltimore and Ohio for Washington. To eyes that have become wonted to the level country and native oaks around the southern boundaries of Chicago, however gratefully they may have appreciated the blessings of green grass and trees in any shape whatever, there is a restful relief in the sight of hills and valleys amply wooded with elm, ash and white walnut, whole groves of locust, occasional maples, but without an oak in sight. After leaving the city the well-kept market gardens brought instinctively to one's ear in memory, the early morning call from the farmer's wagon, that starts the suburban housewife from the breakfast table, that she may order her fresh vegetables for dinner at her own front gate. Later through Ohio it is chiefly corn fields, frequent sprinklings of wild flowers, a busy town or a dairy farm of Jerseys. That which most faithfully reproduces the actual is said to be the highest art, and to judge by the skill displayed in certain scarecrows in these corn-fields, the artist and the farmer are not far apart. It would puzzle the owner himself to know which was the real man hoeing corn, and which the imitation, except perhaps for the rate of demise of the weed crop, and even that might sometimes prove a shabby test.

Accepting the advice of the train-master, we were not sorry to stop over at Parkersburg, W. Va., from 2:50 P. M. to 2:40 A. M., thereby escaping travel in the warmest part of the day, getting the twenty or more tunnels by the cool of the early morn instead of the close muggy heat of the afternoon, and especially seeing the mountains by daylight. But an accident to some freight on the road in Ohio delayed the next train seven hours, and gave us an opportunity to make the best of our delay by taking a most refreshing drive three miles out, around the finest country one could wish to see. Having found a rare variety of wild flower from the surrounding hills; the rest of the waiting time passed quickly in preparing its blossoms and leaves to carry to a botanist friend.

The glory of the mountains now increased as we came eastward. Grassy or wooded, gradual or abrupt, they were always grand and restful, with the sense of strength, stability and beauty. If some considerate friend, wishing to warn you against shocks, advises you to choose some other line of travel, where the "delicate curves" are not so nearly right-angled, and the rate of speed is nearer thirty than forty miles an hour, tell him at once that you are accustomed to living at concert pitch in Chicago, and would not miss such scenery for anything.

The pretty, thriving town of Cumberland nestles in the valley, surrounded by the dignified presence of its protecting mountains; but nowhere is such abrupt grandeur towering above a mere handful of a town as at Harper's Ferry; and if ever a river was full of rocks and snags, the Potomac is at this point. There was a sense of ominous climax hovering about the place. It was not because the hour of evening was beginning to cast its darkening shadows over the crags and woodlands of the steep mountain sides, nor yet because of the history which these mountains had looked upon and helped to make.

Nature has reached a climax of her intensest upheaval just here. There is a violence in her expression which indicates a deep, underlying coincidence with the facts of history. The mountains shaded away into gentler slopes after this, the river lost or covered its snags, the trees took more yielding grace and fullness into their outlines; and in the stillness of the darkening evening, flecked with the light of the glancing fireflies, we approached Washington.

E. T. L.

MEN AND THINGS.

REV. MARY A. SAFFORD, of Sioux City, is spending the summer at her old home, Hamilton, Ill.

THE Third church of Chicago is to be put in thorough repair during vacation, the society having voted a liberal sum for that purpose.

THE Congregationalists of London are soon to erect a mammoth building on the East side, to be used as a university for the education of the poor.

A WRITER in the *Independent* places Helen Hunt at the head of the women poets of America, and Nora Perry next, in spite of the latter's unevenness of workmanship.

THE *Des Moines Leader* publishes an interesting essay on Funeral Customs, read by Martha B. Johnston, before the Woman's Section of Unity Club.

REVS. M. J. MILLER, of Geneseo, A. M. Judy, of Davenport, and H. M. Simmons, of Minneapolis, represent the Western Conference on the other shore during the summer months; not the ever-green shores of immortality, but the old country that holds so many immortal things.

THE admirable crayon portrait of Robert Browning, which Miss Alice Kellogg made for the Browning Memorial meeting in Chicago last winter, found its way the other day into the possession of the senior editor of this paper, handsomely framed, a gift of the artist and the Browning section of the Unity Club of All Souls church.

ONE of the most interesting sights in Europe is afforded by the spectacle of dogs at drill in France. They are under the command of a sub-lieutenant, and are surrounded by an admiring group of vagrant curs which do not enjoy the distinction of being enrolled under the French flag. The dogs are trained to act as scouts, messengers and sentinels.

WE are in receipt of a compact little pamphlet, published in Calcutta, containing the twelfth annual report of the Sadharan Brahmo Samaj. The report shows as many features of active work and spiritual enterprise as our American Churches exhibit, both in the missionary and educational line. An almanac containing a list of the most important dates in the history of the Brahmo Samaj closes the contents.

BAVARIA has a Duke who does not find it necessary to go traveling through the country in search of a wealthy American heiress, but gives his time and skill, gratuitously, as an oculist among the Tyrolean poor. The Austrian and Swiss peasantry travel great distances to receive the help of his humane and trained hand. In four weeks, recently, this Duke, Carl Theodore, removed fifty-three cataracts from the eyes of these patients.

A NEW order has just been established by the Roman Catholic Church in Brooklyn, called the "Sisterhood of the Precious Blood." Its aims, to propitiate Heaven, with prayers and penance, for the sins of mankind. The *Christian Leader* contrasts this method with that proposed by Mrs. Humphrey Ward in her University Hall experiment, and pronounces the two the "antipodes" of Christian experiment.

WE learn through the *Kalamazoo Telegraph* that the degree of Ph. D. was lately bestowed by the regents of Ann Arbor University, on Mrs. Lucinda H. Stone, of Kalamazoo. This is an honor most worthily given. Mrs. Stone has been engaged in educational work over fifty years, and her scholarly attainments in history, literature and the languages rank her among the leading minds of the West. We extend to her our hearty congratulations.

A WRITER in the *Advance* says among the late graduates of the institutions of learning in and about Boston, none has a greater chance of usefulness than a young Sioux Indian, Charles A. Eastman. He is a graduate of Dartmouth, and has now finished his student-life with a three years course in the medical department of the Boston University. He will return to his people, and hopes to secure the position of government physician.

PIN money is a lady's allowance of money for her own personal expenditure. Long after the invention of pins, in the fourteenth century, the maker was allowed to sell them in open shop only on the 1st and 2nd of January. It was then that the court ladies and city dames flocked to the depots to buy them, having been first provided with money by their husbands. When the pins became cheap and common the ladies spent their allowances on other fancies, but the term pin money remained in vogue.—*Exchange*.

Contributed and Selected.

THE DAY OF GOD.

(From the German of Uhland.)

'Tis God's anointed Day;
Alone, upon a distant plain,
I hear a church-bell's soft refrain
To silence melt away.

Kneeling in silent prayer,
O sweetest Dawn, my senses thrill,
As unseen hosts the vastness fill,
And my devotions share,

While blue skies everywhere
So clear and solemnly arise
They seem to ope before my eyes:
The Day of God is here.

K. H.

THE PHILOSOPHY OF EVOLUTION.

Extract from a paper read before the "Friends in Council," Quincy, Ill., by Anna B. McMahan.

The practically universal acceptance of evolution by scientists, as a scientific explanation of the universe, implies the existence of a corresponding philosophy equally adequate as a philosophical explanation of the universe. The exposition of such a philosophy is the most imperative task laid upon speculative thinkers to-day, and it is one to tax their highest powers. Moreover, the present hour marks a very interesting stage of the process, for we find the leaders and framers of this much-needed Philosophy of Science divided at the very outset on the most fundamental of all philosophical questions. Starting from a common standing-ground, but traveling in exactly opposite directions, they are coming to exactly opposite conclusions; and although neither school wishes to be considered as having spoken its final word, we may at least trace each as fast as it is made known to the world. Their common standing-ground is the scientific explanation in distinction from metaphysical explanations; their point of divergence is the same old one which has divided men from the beginning of time, and on which they will probably never agree until minds are all made on the same pattern.

"Every man is born either a Platonist or an Aristotelian" said Frederick Schlegel. It seems equally true to say that every man is borne either a Realist or an Idealist. Speaking in a general way and striving to avoid the technical diction of philosophy, the Realist may be described as one who believes in the objective reality of the universe, and that we can know things in themselves; the Idealist is one who denies that we know or can ever know things in themselves, and asserts that all we can know of them is the manner in which they affect our consciousness.

All the early Greek philosophers were unqualified in their realistic explanations of the phenomena of the outer world. Thales said Water, Heraclitus said Fire, Pythagoras said Number, furnished the key to the solution of these phenomena, but all alike agreed in assuming that objective reality was necessarily involved in the perception of an outer world. The earliest form of antagonism to Realism was Nominalism. Fortunately, we have no need to traverse the old battle-ground of this seven hundred years' controversy. Suffice it to say that although the name Nominalism was overthrown, the victory lay with that side, for, albeit marked by some new individual traits and a new name, Idealism is yet plainly recognizable as the very child of Nominalism. The theory of Idealism, as first developed by Bishop Berkeley, and the reasoning by which he proved that we cannot know the objective reality, have been so generally accepted by the great mass of philosophers since his time that he is commonly regarded as the father of modern philosophy. Even such widely-differing schools of thought as are represented by the scepticism of Hume, the Positivism of Comte, no less than the German metaphysical schools represented by Fichte, Schelling and Hegel, or the Critical Philosophy of Kant, follow him thus far, although beyond this point, their several roads of departure are numerous and widely separated, and lead to enormously different conclusions. It has been so long since any voice has been heard to question this assumption of modern philoso-

phy, that it is a matter of no little interest to find the old issue coming to the front again in our incipient philosophies of Evolution. Herbert Spencer and John Fiske are the great names ranged on one side, which lead to *Transfigured Realism*; Francis Ellingwood Abbot the great name on the other, which leads to *Scientific Realism*. In outlining these different positions, I shall, as far as possible, use the words of these writers themselves, since in so abstruse a matter it is wise to run no risk of misreporting.

According to our general definition of Idealism, Mr. Spencer and Mr. Fiske are Idealists, and not only accept Berkeley's position that we cannot know the objective reality, but Fiske declares that "the clear scientific reasoning by which this is established has never been and can never be refuted," although he adds, "what can be and has already been refuted is the unphilosophic inference that there is no objective reality;" and, "our ineradicable belief in the absolute existence of something which underlies and determines the series of changes which constitutes our consciousness, rests upon the strongest of all foundations, upon the unthinkable nature of its negation." To sum up in a sentence, the Evolution Philosophy of Mr. Spencer and Mr. Fiske assumes three data:—(1) An Unknowable Power; (2) Knowable likenesses and differences between phenomena, or the manifestations of that Power; (3) A resulting segregation of the manifestations into those of subject and object. This is only another way of saying that the Scientific Method applies only to *phenomena*, to the appearances or shows of things, and has no possible application to *noumena*, or things as they really exist in their internal relations and constitutions; that Nature is knowable and knows, while God is both unknown and unknowable.

In both of these respects it is at direct issue with our second school of Evolution Philosophy, to which Mr. Abbot gives the name *Scientific Realism*. This declares that the Scientific Method applies necessarily both to *phenomena* and *noumena*, both to things as they seem and things as they are; that God is known and knowable in precisely the same degree that Nature is known and knowable—that both are knowable, but that neither is wholly known to man. Mr. Abbot's latest word on this subject is contained in a little book not yet two months from the press, called "The way out of Agnosticism, or the Philosophy of Free Religion." It is 25 years since this philosophy began to shape itself in his mind and to express itself in lectures and magazine articles. From time to time, different publications—notably *Scientific Theism*, issued about five years ago—have shown the gradual evolution of Mr. Abbot's system as the result of the workings of highly disciplined mind; yet even now it is offered only as an "outline of the theory of the universe which lies latent and implicit in the scientific method, and which must become explicit, whenever this method shall be faithfully applied to the great problems of philosophy." Therefore, although the literary execution of the theory is still regarded by Mr. Abbot as incomplete, enough has been done in this latest work to show the necessary philosophical goal of the great movement of modern scientific thought as interpreted by the realistic mind. This Scientific World-Conception must be given in the author's own words: "MECHANICAL CAUSALITY, or the Law of Motion; ORGANIC FINALITY or the Law of Life, and IDEAL MORALITY, or the Law of Holiness, Justice, and Love,—the three eternal and all-pervasive Real Principles by which the whole known Universe exists,—are at bottom ONE in the Real Principle of Omnipresent Self-Conscious energy or *Absolute Personality*, and constitute the *Unity of the Universe in the Essential Being and Life of God, as at once Infinite Machine, Infinite Organism and Infinite Person*."

ANNA B. McMAHAN.

MR. SNYDER, DR. ABBOT AND THE WESTERN CONFERENCE.

Western Conference Unitarianism is based on faith in Ethics, the belief that Ethics lived out and thought out constitutes religion. The Conference's present position is the outgrowth of a deepened and broadened consciousness of God and moral law at the center of the universe; a consciousness that God would have his children welcome to religious fellowship all who are trying to reach and live the highest truths they can discern, whether in affirmation or denial of that which most of us call God. All men are of God, and when they turn towards good they turn towards God, and with perfect trust, the Conference, therefore, welcomes the agnostic, the athiest, and the theist, alike to its free and equal fellowship. The position of the conference is not agnostic, even in Herbert Spencer's noble conception of the word *i. e.*—that finite man cannot through his understanding know the infinite. Not that he doubts the existence of a supreme power, only the capacity of man to comprehend it in the spirit that the wise man of the Bible cried, "His knowledge is too wonderful for me, I cannot attain unto it." Humility and awe express this attitude of mind. The Western Conference differs from Dr. Abbot in not recognizing that theological agnosticism necessarily leads to ethical agnosticism. If man believes and lives in Ethics he cannot fail to touch in time the heart of ethics, the perfect good. The life test is a surer test than even intellectual logic. I doubt the soundness of Mr. Snyder's position when he says, as in the June *Unitarian*, that the ethical passion is a safer guide alone than the ethical idea alone. The thought and the deed are too closely related for one to exist without the other. Through faith and knowledge of God one may reach Ethics—or through faith in Ethics one may reach God. God is in all and reaches all. But since the God idea is so complex and incomprehensible to many yearning minds, and may be expressed in many ways, the Western Conference chooses not to limit its fellowship to those who believe, as most of us believe, even of God. The test lies not in any doctrine, but in the attitude of mind, the spirit which pervades the man, for these alone mean progress and life. The letter fails, systems fall, let the spirit be free to shape that from which it can best express its inmost thought of God and consciousness of worship.

It seems to me Mr. Snyder wholly misunderstands the spirit of the Western Conference platform when he says it is a denial, rather than a higher affirmation, of its comprehension of the nature of God and the moral law, and what this binds man to do. I should say that the Conference agrees with Dr. Abbot in his statement that theism is the ground of ethics; but it also believes that ethics lived out, which means thought out too in part, must lead man up to God, who is their source. It is through faith in ethics—faith in the God of ethics—that the Western Conference "conditions its fellowship on no dogmatic tests but welcomes all who wish to join it to help establish truth, righteousness and love in the world."

A. F. H.

The Study Table.

Epitomes of Three Sciences, Comparative Philology, Psychology and Old Testament History. H. Oldenberg, J. Jastrow, C. H. Cornhill. Chicago. The Open Court Publishing Co. 75c.

These three essays are not comprehensive enough to be styled even "epitomes" of the sciences mentioned, but they are all very readable and instructive. The book is a good sample of the excellent work which the *Open Court* is doing in the scholarly treatment of deeply interesting questions. The combination of reverence and rationalism cannot be too highly commended. The least satisfactory paper is the third. As regards their amenability to scientific criticism, Prof. Cornill

would put the Old Testament and the New on different planes. The latter, he says, deals "with subjects of faith, before which criticism must halt." As the editor of the *Open Court* remarks in a prefatory note, the theology of the future will certainly reject any such distinction. Prof. Cornill says "Out of the Old Testament the Latter-Day Saints can prove all their evil-doings as the revealed will of God." Very true; but it was out of the New Testament that our American slave-holders proved "their evil-doing as the revealed will of God." As compared with the Old Testament, the New represents an advance in moral standards,—an advance but not a culmination. It is much more consistent to call both Testaments supernatural than one of them supernatural and the other natural. However, half a loaf is better than no bread. The method of intellectual progress is from an old consistency to a new consistency, through an intervening inconsistency. It must be that Christian idolatry should linger longest about the master whom it made the mistake of worshipping, and the documents that contain a record of his thought and life. But a scholarly Christianity can not long refuse to put the gospels in the same category with the Pentateuch. Prof. George P. Fisher is able to keep his place in an Orthodox University, while maintaining, as he has recently done in a remarkable article in the *Century*, that the knowledge of Jesus was limited. Perhaps some day we shall be brave enough to let even the dogma of impeccability go by board; then at last both the man and the book will appear in all the attractiveness of a purely "natural" development, and we shall have fully recovered our rich Christian inheritance.

Girls and Women. By E. Chester. Houghton, Mifflin and Company.

A book bright, breezy and wholesome; good for girls and their mothers to read together during the leisure summer days. The author recognizes the enlarged possibilities which later times give to girls in education, and to women in wide choice of occupation; yet she emphasizes the truth—that the grand aim of every human being, in all ages and under all conditions is the same—namely, to live the divine life. Of the three essentials in every girl's education, two are still, in the author's view, the time-honored ones of a knowledge of cooking and of sewing. The first is that of knowing how to read, or an intelligent love of good books. One wonders what in the boys' education should take the place of cooking and sewing. Is it true that while the boy must be educated as a human being—his individual tastes studied and developed—the girl must in two out of three essentials be educated as a girl? Doubtless the verdict of the majority would agree with Miss Chester as to girls' needs in education. All the chapters of this book in the excellent Riverside series, are good; and the one on health is especially helpful.

L. W. L.

THERE is some little agitation in the purely literary world about Wordsworth's cottage on Grasmere Lake, which is now in the market, and as to which if no one saves it at this present moment from the hands of the ruthless builder, let him "forever after hold his peace." It would seem a pity that when so small a sum as six or seven hundred pounds would enable Dove Cottage still to remain as it was in the days of the poet-recluse, a spot sacred to such associations should be swept away. We may not all worship at the Wordsworthian shrine, we may not all be able to read *The Excursion*, nor to see the fun of Betty Foy; Peter Bell may be just Peter Bell to us, even as

A primrose by the water's brim
A yellow primrose was to him,—

but if our hearts are not dead to the great notes of the Ode on Immortality let us try to save the hallowed shades in which it found its being.—*The Critic*.

Church Door Pulpit.

MAN'S FREEDOM AND RESPONSIBILITY: OR CHARACTER IN RELIGION.

DISCOURSE BY MRS. ANNA GARLIN SPENCER,
CONTAINING SELECTIONS FROM THE
THE WRITINGS OF JAMES EDDY.

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"Since mind," says Mr. Eddy, is concomitant with all organized matter in all nature, the degree and quality of mind in each organized being is in exact accordance with the sphere in which that organized being is intended to move. By the operation of this law, which was not instituted by the organism itself but by a higher Power, it cannot swerve from the orbit of its sphere. Therefore human liberty, which I believe to be absolute under Divine Laws in its own department of life, is limited like that of all organized existence, both beneath and above man, to the sphere of man's own powers and duties. Liberty is a power or quality of the human mind; and through this power of liberty, or the ability to shape our own action towards ends which the reason perceives to be good, comes the ability to make progress. From the godlike power of the liberty of the human mind proceeds its activities. From its activities, conjointly with the faculty of memory, comes experience; which, by the aid of reason, impels to improvement. Without freedom and liberty to act as we wish there could be no vice and no virtue among men. All our acting and even our thinking would in that case be but the exercise of some arbitrary power outside our own natures. The belief in the doctrine of "necessity," i. e. that a human being must do what he or she does do, when carried out in practice is, it appears to me, one of the most erroneous and destructive that the mind can conceive. To the mind accepting this doctrine human responsibility has no meaning, virtue and vice have no meaning. If the believer in necessity believes in justice then he should believe that the consequences attendant on virtue and vice ought to be the same. Why should virtuous conduct be productive of happiness and vicious conduct productive of misery? Why, if the virtuous and vicious must do as they do do, have we any need of human tribunals of justice, of any judges or juries? If there is any intelligent Power above the human it is a pity the believers in the doctrine of necessity cannot have a chance to give this High Power a lesson; for evidently, if that doctrine is true, God is in error; for he attaches effects to virtuous action which are both pleasant and encouraging to us to persevere in the guiding principles of conscience, reason and scientific research after the truth. No; rounded and full to the measure of our being is the liberty accorded to man by nature; which is but another name for the Power above all nature and life. Individual liberty is as rounded and full as the collective liberty of a nation, which is an entity composed of individuals. That there are restraints and unjust limitations of human liberty toward individuals and toward nations is undeniable. But these restraints proceed from a misuse of liberty of action on the part of other associations of human individuals. Man has the liberty to do wrong as well as to do right; hence the evil in the world, not of God's, but of man's creation. And God having instituted good effects to follow good and wise actions, and bad effects to follow bad and foolish actions, could not justly interfere in the operation of His inflexible laws. God gives us life freely; but with the gift are annexed certain conditions which must be fulfilled. Natural and moral laws must be obeyed. Every man should be educated to understand, accept and obey these laws. Man is finding out the justice and necessity of their existence by bitter experience, but he is endowed with liberty to so act as to place himself in harmony with these laws, and so ensure his well

being and happiness. By study and attention to the laws of heredity his children may be well constituted; and through obedience to the law of health man may with care be preserved to old age. Let us see to it that every child is educated, physically, mentally, and morally. Let us keep children in the path of duty. And above all, if by reason of our own disobedience to God's laws severe consequences of suffering come upon us let us not impugn the justice of God; but rather exercising confidence and love, seek to learn how to avoid such calamities in the future. The limitations or bounds of our human freedom and will are as wide as the world we live in, and as extended as are human activities and human relations. Within these bounds we are responsible for evil conditions, and to this extent we may co-operate with God in helping mankind to attain more and more perfect conditions. There is power in human organizations, and it pertains to human liberty to organize for good or for evil. And both forms of organization may be successful in their aims. For man to organize is for him to exercise collectively human freedom and will power. Freedom and will have in the abstract no moral quality. It is the mind and heart of man which are responsible for their use toward the highest ends. And although thought and purpose are so free and unhindered in the individual that no other can even know what passes in a man's mind, the consequences of acts resulting from his most secret purposes are shared by all related to him. No man's virtuous acts result in good for himself alone; and no man can commit a crime without injuring the well-being of his family, of the community in which he lives, and the nation to which he belongs. So that individually we are affected by and affect society. A virtuous or an evil act, like a pebble dropped into the calm surface of a pond, sends an influence to the outward verge of the social organism.

"Truly is it said 'By their works ye shall know them'."

"We know the nature of God by His work of kindness and wisdom.

"Each man is known by the deeds of his life.

"I would that the great principles of justice, kindness, and a reasonable charity to all, might be universally recognized, taught and practiced.

"Man in common with all other organized creatures on this earth is full of activities; and he cannot escape mental and physical desires and needs which shape these activities in different ways; and the law of the correlation of force is exemplified in the activities of individual man. So also is the wisdom of the old saying, 'You can't have everything!' People cannot be distinguished equally for opposite qualities or virtues. For instance one cannot at the same time exemplify the virtues and powers of the rashly generous and of the saving and economical man. Character in its development forces all our activities and powers into harmony with the guiding principles of our natures.

"How wisely diversified are human ambitions and aims.

"*'Noblesse oblige'* is the motto of the noble, who in a conspicuous position of power and dignity feels that he must act in harmony with the grandeur of his opportunity. True nobility obliges any man set apart as richer, more intelligent, or more powerful in any way than his fellows, to act justly and kindly toward all other men. And on the other hand no one can say that an humble life is not a noble life; it is only a life whose possible nobleness has not been revealed by publicity. And no one can tell what undeveloped powers may be in the humblest man, until some great crisis of personal or public experience tries him.

"In every human mind God has reserved for Himself a little field of influence which we call conscience. Conscience is the Ought to which every human mind assents. But although

God has thus given us a sense of what is right and wrong he does not interfere with our freedom under this law. God permits us to violate our conscience; and He permits the conscience itself to be modified and affected in its action by influences of education, by self-reflection and self-discipline, by the influence of parents, of teachers, of ministers and of all whom we love and respect, and by all the varied effects of the social organism upon the individual life.

"Man finds himself constituted with personal consciousness and judgment born of experience and reflection, which give him power to comprehend what is right and what is wrong. He is also permitted to experience in his own acts, and to notice in the acts of others, the good effects of certain series of actions and the bad effects of certain other series of actions. This may convince him that he is responsible for evil, and should obey the law of right in his conscience. One indeed may be sincere in the belief and teaching of a hurtful error; and there may be a measure of innocence in the commission of wrong actions which results from a want of knowledge. But there is no innocence in ignorance when we have it in our power to acquire knowledge; and carelessness if never excusable. It is certainly the worst phase of commission of wrong when there is malice or intent to commit crime. But in as much as man is given intelligence, an intuitive sense of justice or the law of right in the conscience, and his memory of the experience of good and bad effects of actions, he has great obligations laid upon him to both know and do the right.

"To secure an enlightened conscience we must have an education in truth and right, beginning with good and intelligent parents, and continued by wider social influences, for every individual.

"Let us each and all cultivate in ourselves and in our children acquaintance with the God within us, the conscience which frowns or smiles as we do wrong or right! The measure of our intimacy with God, the character of the principles which guide us, are shown by our daily life. If reason and love rule us it will be revealed by acts of kindness, respect and consideration toward our fellow-men.

"And in our relations with God not only is our Divine Father to be honored by dedicating memorial churches, by grateful acknowledgements, and by that warmth of heart-love growing out of our consciousness that we are the objects of His generous disinterested care, but more than all we should honor Him to the full power of human freedom and will, by co-operating with Him in advancing the well-being of humanity.

"When man shall comprehend the governing laws of God, which indicate wisdom and goodness, and shall act in harmony with them, then he will learn to appreciate his own freedom and power to conform his human will to the Divine Will. When his own human will is guided by reason and experience, then he will see his way to be as happy as it is possible to be in the grade of existence he occupies in the universe. Man, under the natural laws, makes his own progress as an individual and as a race; and the rapidity of his progress depends upon himself.

"In the matter of what is called religion man has used the great freedom of belief with which he is endowed to build up erroneous conceptions of God. But the real and living God, that 'God of the Great Mind and of the Great Heart,' which Thomas Paine believed in, is not shaken in His love toward the whole human family by such mistakes. And if we could only persuade all men to make the most perfect elements of human nature their starting point in conceiving the character of God, we might hope soon to see all of these misapprehensions of his character disappear.

"I believe that we find the law of human conduct in the revelation of the will of God, as made in the laws which govern man's nature. Our liberty is

restrained and limited in matters of physical life. The physical laws of nature are indeed protective and show the paternal character of God, but upon obedience to them depends our safety, even life itself. And it is becoming almost universally accepted as a fundamental truth that obedience to the laws of the moral nature constitutes virtue and confers the happiness which alone follows upon virtue.

"In other words, God has so constituted man that the performance of his highest duties, when actuated by the highest principles of his nature, secures to him the greatest amount of happiness possible to him in this world.

"A good and virtuous human being never inquires 'Is life worth living?' He lives happily from day to day. A good and intelligent man is sincere, kind and charitable towards his fellows; not for the sake of any return from man, but because he feels he ought so to act; and because God has so constituted him that his own highest happiness and dignity are subserved by cultivating these virtuous actions. We have the power to do good in this world or to work evil. Shall we not make ourselves coadjutors with God to work with Him to make ourselves and others good and noble, since He permits us so to carry out His kind intents? Whilst God through and by His laws sustains all things, man is especially endowed with freedom and power to progress, to improve and to perfect, or to retard, corrupt and destroy. Only by obedience to the laws of God, as shown in nature, and in natural human relations, we may cooperate with our Divine Father in doing good.

"And if to make two blades of grass grow where only one has grown before is commendable, how much more so is it to discover and exemplify and teach a virtue lost sight of or before unknown! And equally commendable is it to brighten up old and accepted virtues and to place them in a better light, that they may appear more attractive!"

In arranging the series of initial services in this Chapel we have tried to present as clearly as might be in the sketchy and incomplete manner alone possible when traversing so wide a range of thought, the spirit and tendency out of which this movement toward religious association sprang, and toward which it must, if consistent with the founder's wishes, develop. And to-day in seeking to mass in one topic the vast double problem of the personal and the race element in morals we must limit ourselves to the merest hint.

The question of man's freedom of will does indeed form a vital part of ethical inquiry. The problem of how far a human being is responsible for his actions, lies at the basis of personal condemnation or praise, of personal example and appeal. And how far the actions of a man witness to his faith or faithlessness is indeed a pivotal question in religion.

To our friend Mr. Eddy these two questions were settled so far as he apprehended their meaning. He had outgrown the "necessarianism" of the balder Calvinism: he never accepted the more complex and subtle "necessarianism" of certain scientific teaching. To him the appeal of religion, which is always the same, the appeal to the individual soul to mount to the heights of its being, seemed truly philosophic and all-prevailing. He did not believe with the old theology that God had "elected" any to damnation nor to glory; but that each person "must work out his own salvation." He did not believe, on the other hand, that the theory of "evolution" made the will of a man of no effect, that "heredity" and "environment" relieved any one of the of the awful responsibility which attaches to man as a moral being, a being who may do right and who may do wrong, as he himself wills. Mr. Eddy's statement of human free will and liberty may seem to many extreme; but in the main it is that which has been the keynote of every religion

which has nerved men to the highest moral advance.

The philosopher may say with Emerson when he philosophizes, "If you wish to reform a man you must begin with his grandfather." And so he will state a terrible truth; and an encouraging one as well. But the preacher will say with Emerson, when he preaches,

"When Duty whispers low, Thou must,
The youth replies, I can."

The scientist may say with the witty Dr. Holmes, "Every disease, physical and moral may be cured if the physician is only called *in time*; but 'in time' is often several generations before the patient is born." And here again the hard but helpful truth is spoken. But the religious teacher leaps over and through these facts of the effect of a man's inherited and surrounding circumstances upon his nature, and says "Be ye perfect here and now." "If thy right eye offend thee pluck it out." "Behold if any one shall apply himself unto virtue I have not seen the day when he was not sufficient unto the task." And there is something in all of us which responds right nobly to the call to master all that is evil both within and without. Whatever may be the inferences from scientific studies in some directions, whatever the effect of the Whole upon the Part may seem at times to be, there is an indestructible belief in us all that in the soul of man is a power of self-betterment. Dr. Maudsley himself, whose acute observation by materialistic methods of investigation, sometimes seems to make of man but a puppet of circumstance, Dr. Maudsley himself has, you remember, given us that noble book which so reinforces religious appeal, "Responsibility in Mental Disease." A book which in its very title bears witness to something in man which can be appealed to confidently for self-help and for world-help. And this something in man, which men even like Dr. Maudsley believe in appealing to, lies at the basis of morals; both in personal and social significance of the word. The moral law dances off into mist if there is no moral nature in man which may consciously and of purpose obey such law. And whatever may be our philosophy of ethics, however we may define the genesis of the moral nature or write its history, we may be all agreed in one practical point, namely, that somehow, and somewhere and at sometime, man found out that there were such things as Right and Wrong, and that he ought to choose the Right, and flee the Wrong with all his heart and mind and strength. And if he ought then he can; with fear and trembling, may be with weakness and failure often, with foolishness of blunder and half understanding of ignorance always, but with growing power and success! And what is true of mankind as a whole is true of each man and woman and child. One man's possibility of virtue may be so far short of another's, that no one praises it as virtue at all. But at the foot of the hill one may begin to climb; and must begin there, if anywhere, if he is *born* there. And if one nears the top he must still climb; and perhaps the harder that the summit grows steep and rugged, and the sun hot with mid-day strength. And in spite of inherited beliefs which have blurred the doctrine of man's freedom and responsibility toward the moral law, in spite of new ideas of "environment" and new "data of ethics" there is a growing conviction that "conduct is three-fourths of life;" that character is the main thing, that to be good is to be God-like, and that goodness is the only essential of true religion. Many who show by their judgments and practical living that they really believe all this, do not yet consciously see what that belief implies in respect to the philosophic statement of religion in its personal and worldly aspects. But "all the churches are growing practical," we all say. What does that mean? Simply that all serious-minded people, whatever their professed dogmas may be, are

turning their attention more and more toward making people better and wiser, and happier and freer from bad conditions. And the growth of what we call the "liberal" spirit in religion is as much due to this practical tendency, to this increased devotion to conduct, as to any intellectual changes. Universalism was a *moral* revolt from Calvinism. "Could God be father, as Jesus said he was, and damn His children?" This was the question the early Universalists asked; and to ask it was to answer it sooner or later with the Quaker poet "Nothing can be good in God which evil is in me." And Unitarianism with all its refinement of taste, with all its literary exclusiveness and intellectual tendency of influence, was pre-eminently a vindication of and an appeal to the moral nature of man. And the friends with their simple gospel of fidelity to the "inner light" the friends whose saintliness has blessed a world which never knew them, the friends bore their testimony to the authenticity of the soul's message from the Infinite in a beauty of holiness, which has leavened great masses of dull and bestial life in this and other lands. From many quarters of the religious world the news has spread that it is not technical "conversion" which insures soul health; that still less does assent to dogma prove that a man is citizen of the heavenly kingdom; but that this rather is true, who so reveals soul-health in a pure life "void of offence," warm and helpful toward all good on this earth is saved already and stands a king and a priest to God. The great anti-slavery movement in America contributed wonderfully to the growth of this idea of character as the real test and aim in religion. That movement was a "touchstone which tested all things in the land;" not only men's judgments respecting slavery, but their fidelity to the enlarging spirit of truth and right as against slavish devotion to the cramping and outworn letter, by its demand to deal with to-day's moral problem.

What the anti-slavery conflict did for the religious life of America was more even than its gifts to the slave. It taught a whole great people to see that whatever may be the false show of things when "Right is on the scaffold and Wrong is on the throne," still "Right is Right, and right the day must win; To doubt it is disloyalty, to falter is a sin."

To-day it is greatly needed for the better and quicker helping of men and women enslaved to evil and ignorance that the mighty powers of the Christian church should be liberated fully and consciously from all bondage; either that which cramps the intellectual growth, or that which fetters the moral sense. It is not enough that with a confused and confusing double vision the great body of the Church profess that salvation is of the next world, and of a mystical "conversion," which to many is meaningless; while at the same time it *acts* in its charity and reformatory influence as if salvation were as it is of this world, and a man's deeds and the spirit of his life the vital thing. This inconsistency, useful as it is, is but the bridge from one point of clear vision to another. What is wanted is that with no ifs and buts, and with no cowardice or shrinking as if the idea were dangerous, men and women everywhere should declare that he is saved who is good and whose life is helpful to all the better side of other's lives; and that he is in danger here and now who is cruel or selfish or vicious, who is narrow in sympathy or low in aim. What is needed above all things to strengthen and concentrate the influence of the better life in every community against the evil in that community is the feeling, united and powerful, that men *can* make themselves better, and that to seek and follow the good is the one *vital* thing in life. And the hope is that this little effort toward religious association here may emphasize that truth. It seems to us in an age when, by reason of new ways of looking at things and new wealth of knowledge, all preconceived notions stand on trial for life before the

enlightened judgment, they weight themselves as foolishly as needlessly who stop to ask liberty of the past, to study freely either the past or present. It seems to us that in an age, when, by reason of changes in social order coming with bewildering rapidity, every old maxim of conduct must be tested by wholly new conditions, they confuse their moral judgment and lessen their moral power as dangerously as unwarrantably, who defer to aught save a free and reverent listening for to-day's revelation, of Right. We want here to call together a company of people whose watch-word, confessed and ringing with confident assertion shall be, "Character the aim and test in Religion; to make men good and happy the business of a church."

And though this little Chapel never assume the Christian badge, and though it were denied the sympathy of every Christian church in this community, if it were truly bound in deed as in word to this gospel, it would have more right to claim kinship with the spirit of Jesus than any Church amongst us which puts the creed above the life, and sneers at "mere morality." Listen to the crack of the whip with which Jesus drove the money changers from the Temple! Hear the terrible denunciations he sent to the very center of the "orthodox" church of his day against the pretences of those who "made long prayers, yet devoured widows' houses," who put the profession of faith above the doing of the simple right! Listen to the Sermon on the Mount, which is extolled by thousands who stone the new prophets who seek to make its lessons real to-day, for to-day's needs and opportunities!

Hundreds of thoughtful people to-day find themselves out of touch with the great body of the Christian Church because it is infidel to the teaching of him whom it calls Lord and Master, infidel to him whose ethical passion was as a consuming flame against all that hurt the soul, infidel to him whose ethical passion for man, his brother, matched his trust in God his father. And thousands of poor and sorrowful and burdened and sinful souls feel themselves neglected to-day by the great body of the Christian Church, because while the rich and successful and wise are ministered to, they hear no helpful gospel. It is a pitiful commentary on the life of the Church that on Sunday only are its chief temples lighted and warmed, and then for the few, while the multitude are won to the haunts of vice by every-day cheer and fraternal feeling. I do not speak in any bitterness of the "Radical." This is no question of "Orthodox" and "Liberal." This is a question of religious or not religious, faithful or faithless, believing or infidel. He who puts aught before the doing of one's duty here and now, hides the entrance to the Holy of Holies. He who puts aught before love to his brother man, even that which he calls Love to God, veils that East window of the soul which earliest lets in the light of day.

The business of a Church is to make true and noble men and women. If it can not do that it has no call to existence in a world where the faithful must forever war against the hosts of evil. The office of Religion in the heart of each man and woman is to cleanse from bodily sins, to purify the heart, to uplift and strengthen the moral nature. If that which one calls his Religion does not do these things he is mistaken about it, and the Spirit of Life is not in him. Said Dr. Channing—whom we honor here with Emerson, High Priest of True Religion, and Parker, the fiery-hearted and devout Reformer—"The true love of God is the same thing with the love of virtue, rectitude and goodness." And again, "The grand heresy is to substitute anything, whether creed or form or church, for character, for goodness, which is essentially, everlastingly and by its own nature, lovely, glorious, divine!"

Said Charles Darwin—servant in Truth's Temple, and so honored here

with the rest of God's Teachers—said Charles Darwin, when indicating his agnostic position in respect to the mysteries of life,—"But at least a man can do his duty."

And at most, we ask, what can a man do more?

"That man is great—and he alone
Who serves a greatness not his own
For neither praise nor pelf.
Content to know and be unknown,
Whole in himself.

Strong is that man, he only strong,
To whose well ordered will belong
For service and delight,
All powers that in the face of Wrong
Establish Right.

And free is he, and only he
Who from his tyrant passions free
By Fortune undismayed,
Hath power upon himself to be
By himself obeyed.

If such a man there be, where'er
Beneath the sun and moon he fare,
He cannot fare amiss.
Great Nature hath him in her care;
Her cause is his.

He holds by everlasting law
Which neither chance nor change can flaw;
His steadfast course is one
With whatsoever forces draw
The Ages on."

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Notes from the Field.

Boston.—As usual in summer, Mr. Wm. H. Baldwin, of the Young Men's Christian Union, has made up his book of names of clergymen of the various denominations who will hold themselves ready to officiate on a call to a funeral service.

—The esteemed clergyman of Cambridge, Rev. A. B. Muzzey, has just received from Tufts' College the degree of Doctor of Divinity.

—Rev. F. A. Farley, of Brooklyn, has just passed his ninetieth year, and has received a letter of love and congratulation from the alumni of Harvard Divinity School.

—The Grove meeting of Weirs, N. H., is known in some quarters by the name of "The Church of the Isolated."

—Graduating members of the Cambridge Divinity School are already settling into some New England pulpits.

—The next session of the Unitarian "Minister's Institute" will be held Oct. 13 to 16 in Salem. The subjects to be treated and discussed are "The Relation of the State to the Individual," "Recent Theology," "Imagination in Religion," "Psychology and Theology," "Relations of Mind in Evolution," "The Life of Jesus and the Primitive Gospel," "The Serpent Tempter of Genesis," (by Prof. C. H. Toy) "Christianity as Enriched by the Modern Study of the New Testament."

—The latest news from Mr. Knapp in Japan is that his late inland missionary trip was successful in interesting large audiences of prominent citizens in several cities, gathered in public halls and theatres. Universalist and Unitarian ministers will directly hold union Sunday services in the new Unitarian building near Tokio, the sermon being given in English.

—The legislature has passed a bill permitting an elevated railway in our city. The Governor has signed the bill.

—Union summer services will commence on Sunday at the South End and on the Back Bay. All seats will be free, and visitors to the city are invited to attend the services.

—Rev. A. J. Rich has resigned his pulpit in Fall River. The society passed very appreciative resolutions addressed to Mr. and Mrs. Rich. He has been especially active in the city charities in connection with the other city ministers both Protestant and Catholic.

—Rev. W. H. Lyons' next sermon on "The Sects" will refer to the Universalists. This series of sermons will probably be made into a Sunday-school manual on "The Sects."

—The Sunday-school society will issue a new "Harvest Service" in the autumn.

—Rev. A. W. Jackson will devote the next two years preparing a book on James Martineau and his writings.

Alton, Ill.—Rev. Henry D. Stevens, the pastor, sends the following, taken from an Alton paper:

—On Wednesday evening, June 11th, there were memorial services held in the Unitarian church at Alton, Ill., in memory of the late Rev. Judson Fisher. The programme of exercises was simple, with plain hymn-singing, such as pleased Mr. Fisher, and with floral adornments surrounding the pulpit, in the center of which was a photographic portrait of the deceased. The services consisted of brief scripture and other readings by the pastor, a touching prayer by Rev. J. R. Effinger followed by the main memorial address by Mr. Effinger on Mr. Fisher as a "Preacher and Worker." This was a highly appreciative and discriminating paper, and was followed by a consideration of Mr. Fisher's personal character and work by Rev. J. C. Learned, of St. Louis, which was also given out of the knowledge of many years' acquaintance and friendship. This was followed by several voluntary testimonies of members of the Alton society, who had known and appreciated their former pastor so highly. These were given by D. R. Sparks, Mayor H. G. McPike, and J. S. Roper, and were very interesting, being full of personal reminiscences and of heartfelt sympathy. The services closed by singing Chadwick's touching hymn, "It singeth low in every heart," to the tune of "Auld lang syne."

—On June 15, "Flower" or "Children's Sunday" was observed in the Unitarian church at Alton. In addition to the floral and musical features appropriate to the day, a "Consecration Service" was held in which thirteen members of the Sunday school took part. It was a tender and touching sight, so many pure and bright lives seeking to consecrate themselves to God, their Heavenly Father, and to his truth forever. A large audience witnessed these joyful services.

Chicago.—All Souls Church celebrated its annual Flower festival on Sunday, June 29th. The church was beautified with flowers and children. A bed of white water lilies testified to the youthful energy of one of the grandmothers of the church. The usual Sunday school service was omitted, and the children joined the pastor and congregation in an unusually tender and impressive service. Mr. Jones said that the festival of flowers is deeply imbedded in human history, and that as long as seasons come and go, and the flowers return, there will arise in the hearts of men those thoughts we call religious. The classes presented bouquets and baskets of flowers, accompanied with fitting mottoes, some of which were familiar passages from the poets, others home-made for the occasion. A dainty basket of forget-me-nots and ferns made its own motto through the teacher of the class which presented it:

"While wise men seek by learned creed
God's verity to trace,
Into the heart of the tiniest flower,
I look and see His face."

A cluster of shining water-lilies brought this for the flowers' interpretation:

"While purest things from mire unfold,
And flowers fair and frail,
Brave torrid heat and arctic cold,
Shall our expectation fail?"

"Nay! rather let us leave behind,
As lilies pure, all native stain,
And mounting, seeking, haply find
The whiteness they attain."

And a basket of roses sang its lesson in these lines:

"Who can tell what a flower has cost?
Long centuries waited and wrought,
Till the changing atoms their lesson had learned
And blossomed—to tell us God's thought."
"Who can tell what a flower may teach?
No sermon nor story nor song
Has caught all the meaning God hides in a rose
That bids us be loving and strong."

Next came the christening of the babies, who, Mr. Jones said were better than the flowers even. They were brought forward by their parents, and in a few wise and tender words, dedicated to the higher life. Fourteen new members joined the society, including one from California, one who is about to make her home in Nebraska, and one whose helpful words have often come across from Missouri to UNITY readers. At the close of the meeting some facts, looking towards the enlargement of the work of the educational activities of the church were presented by the pastor, and the congregation went away, feeling that the privileges and responsibilities of All Souls church are broadening and deepening together.

Brooklyn, N. Y.—Mr. Chadwick preached his last sermon before vacation, June 15. The following summary of the year's work brought out interesting facts and figures:

The total receipts for the year have been \$12,199, \$7,055 for current expenses, and \$5,144 for missionary denominational, and social help, —\$2,371 for the two former, including the publication of 16,000 of Mr. Chadwick's sermons (\$425) and the subscription for the Harlem Church, and \$2,773 for the latter. For the New York State Conference the society has subscribed \$176; for the Western Conference, \$420; and for the American Unitarian Association, \$315. The principal item for social help has been \$1,885 for the Brooklyn Guild, which, with a kindergarten of thirty children, has been in vital and helpful contact with two hundred and fifty persons. It is estimated that about one hundred and fifty of these belong to families having two or more in the different clubs connected with the guild. There are about fifty workers all told, forty of them from the Second Church, the others scattering. The work of the Ethical Association has maintained the interest of previous years, thanks, in the main, to the efficient presidency of Dr. James A. Young People's Association, numbering sixty-five members, is one of the new things of the year, and is well organized for work and play. The Women's Auxiliary of the society has sent out in the course of the year 1,677 sermons, 286 magazines, 310 newspapers, and 129 books, and done much correspondence. Mr. Chadwick's address during his vacation will be Chesterfield, Mass.

Jamestown, N. Y.—Rev. Henry Frank has been summarily expelled from the Western New York Association of Congregational Churches. Mr. Frank vigorously protests against the method by which this was done, as unchristian and illegal. "The case," says a local paper, "has naturally excited a great deal of interest, and the action of the association is generally regarded as unprecedented and arbitrary, if not contrary to the church regulations. It is understood to be the intention of Mr. Frank to test the right of the association to such action by another procedure, which will be shortly instituted."

Sioux Falls, S. D.—From Mr. W. A. Wilkes, of Sioux Falls, we learn that the services of June 21 closed the work of the church year in All Souls church at Sioux Falls. Rev. J. E. Bagley gave his last sermon and goes out for his well-earned vacation. The attendance at this meeting represented every family of the society present in the city. Scarcely a missing face could be mentioned. The people had all come out to show the warm regard that exists here for the departing minister and his estimable wife. A pleasant feature was the presentation, after the usual services, of a handsome present by the Ladies Unity Circle to Mr. and Mrs. Bagley.

Rockford, Ill.—A friend writes as follows concerning Rockford Seminary: "On commencement, June 25th, the completion of the Adams' scientific fund was announced, and the alumnae association gave an additional \$5,000 to the endowment of the principal's chair. Miss Galston's faithful service as principal has been necessarily cut short by ill health. Miss Sarah F. Anderson, who succeeds her, has been identified with the seminary for more than twenty years, and her fitness for the principalship will be warmly recognized by all having any acquaintance with Rockford Seminary."

The New Western Year Book.—We call attention to the advertisement on another page of the new Year-Book. It contains many items of interest concerning Unitarian organizations and Unitarian workers east and west. It should be in the hands of both laity and ministers. Besides eleven pages of extracts from the sermon and papers of the Conference of 1890, it has an appendix giving Unity Short Tract, No. 17, "The Things Most Commonly Believed Among Us To-day," giving it some value as a missionary document. Send your orders to the secretary.

Jamestown, N. D.—We have received a copy of the Ipswich Gazette, containing a spirited article from Rev. Helen G. Putnam, of Jamestown, in reply to an attack upon the Unitarian position by Rev. D. J. Trieber, of Ipswich. The gentleman will probably think twice before again giving Miss Putnam such an opportunity to set him right.

Omaha, Neb.—Rev. N. M. Mann, of Omaha, improves his vacation by putting in some Sundays preaching in the interior of Nebraska. He goes first to North Platte to spend several Sundays. His concluding sermon was reported in the *World-Herald* of the day following its delivery.

Decorah, Iowa.—The Decorah paper publishes in full a sermon on "The Seen and the Unseen," by Rev. S. S. Hunting, pastor of the Unitarian Society at that place.

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 Mon. —Reason has its development yet to gain.
 Tues. —If things go well or ill rests with them who are commissioned to make them go.
 Wed. —They who elect at all, elect to be among the helpers.
 Thurs. —The more each makes of himself the more he contributes to the whole.
 Fri. —The being of God implies providence.
 Sat. —It is only through human qualities we guess at the divine.

—Frothingham.

CONSCIENCE.

As northward points the needle,
 The mariner to guide,
 When angry is the Ocean,
 And heavy rolls the tide;

So is the voice of Conscience
 My guiding light within,
 When evil thoughts and passions
 Are tempting me to sin.

In times of great temptation,
 That come so unawares,
 In doubts and difficulties
 That weave so many snares;

How often would we falter,
 Our steps how often stray,
 If Conscience did not warn us
 To keep the narrow way.

O God, of all the blessings
 Thou hast on us bestowed,
 To guide us on our journey
 Along life's rugged road;

The sacred voice of Conscience,
 That pure and holy light,
 Does more than all the others
 To lead our lives aright!

—E. C. P. in the Silver Cross.

WHY DO FLOWERS SLEEP?

That they do, is evident to the most casual observer. The beautiful daisy opens at sunrise and closes at sunset, whence its name "day's eye." The morning-glory opens its flowers with the day. The "John-go-to-bed-at-noon" awakes at four in the morning, but closes its eyes in the middle of the day, and the dandelion is in full bloom only during the hours of strong light. This habit of some flowers is certainly very curious, and furnishes one of many instances which prove the singular adaptability of everything in nature. The reason is found in the method by which this class of flowers is fertilized. "It is obvious," says Sir John Lubbock, "that flowers which are fertilized by night-flying insects would derive no advantage from being open by day; and, on the other hand, that those which are fertilized by bees would gain nothing by being open at night. Nay, it would be a disadvantage, because it would render them liable to be robbed of their honey and pollen by insects which are incapable of fertilizing them." It is possible, then, that the closing of flowers may have reference to the habits of insects.—*Selected.*

AN AFFECTIONATE FRIEND.

A lady tells this true story of two four-footed vagabonds: "One day at a railway station I met a wretched little cur, and I said, 'Come on and I will give you something to eat.' We went together into the dining-room, and after he had eaten a good meal, off he went in a hurry. 'He is not very grateful,' I said to my husband. But much to my surprise, in a few minutes there was a little scratch at the door, and when it opened, in walked my small friend, accompanied by a more lean and miserable specimen than himself. He seemed to say, 'Allow me to introduce my friend Mr. Black, and if you will provide him with as good a dinner as you have given me, he will be much obliged.' Needless to say, they both had a meal which doubtless they remember to this day; after which they trotted away together, wagging their tails, as happy and contented as dogs could be."—*Ex.*

TEN FINGERS.

A lazy girl, who liked to live in comfort and do nothing, asked her fairy godmother to give her a good genius to do everything for her. On the in-

stant the fairy called ten dwarfs, who dressed and washed the little girl, and combed her hair, and fed her, and so on. All was done so nicely that she was happy, except for the thought that they would go away. "To prevent that," said the godmother, "I will place them permanently in your ten pretty little fingers." And they are there yet.—*Young Days.*

WORDS OF WISDOM.

WHETHER Christ healed a few lepers or not, whether he abstained from all food for forty days or not, whether he has bodily risen from the dead or not, the "ought" of Ethics remains the same.—P. C. in the *Open Court*.

THE struggle of our animal life is to possess this world; the struggle of our moral life is to sacrifice this world.—*J. M. Whiton, D. D.*

EVEN by means of our sorrows we belong to the eternal plan.—*Humboldt.*

FOR the great law of nature is, let everyone become all that he was created capable of being.—*Carlyle.*

IT is more likely that evidence should be false than that a miracle should be true.—*Hume.*

IT were unchristian to love Christianity better than the truth, or Christ better than man.—*Theodore Parker.*

ATHEISM is rather in the lip than in the heart of man.—*Bacon.*

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